Zions Herald

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"The Call Of The Mid-Century"

December 28, 1949

FROM COVER TO COVER

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READERS WRITE

The What-Where-When

Never have I enjoyed more a dinner with "after-dinner speakers" — and I have had to attend some hundreds of them — than I did the Zions Herald annual dinner. It carried me back to my childhood when I attended the Methodist church in my home town in which it always seemed as though I were at a bigger family dinner or party. The family feeling seemed to me to be very strong at your annual dinner — I almost wished I were still a Methodist!

You said at the dinner, however, that not much Methodist news got into the Boston papers. Well, how am I to know what is going on in the Methodist churches if nobody tells me about it? While The Methodist Church is the friendliest of them all, powerful and all those things, there are still some hundreds of other churches, all of whom want their place in the sun, and it is no longer possible for a church editor to go out and get the news. All I ask is that your pastors and church secretaries send their news to me, not on the day things happen, but as long in advance as possible, with first names, addresses, official titles, dates, hours — the regular "What, Where, When, Why" which still holds good even though newspaper work has changed drastically in the past 40 years I have been in it.

I love you just the same.

Bertha A. Peppeard,
Church Editor,
The Boston Globe.

Replies To "Klan" Charge

I note that your issue of Dec. 14th, the "Headlines in Religion" column, states that POAU did not reply to Archbishop Cushing's "Klan" charge. There were, in fact, two replies — the first by Louie D. Newton, chairman of POAU's executive committee, which was carried at the end of an AP account of Cushing's blast, and the second by myself, also carried by the AP.

We sent you a copy of my statement as it was released to the press, but, in case it did not reach you, I am enclosing another copy. (see below.)

A reply to Bishop Toolen's attack in Mobile was also issued. This statement was by Howard M. Reaves, president of POAU's Alabama unit. He said, in part:

"The views of POAU are held by thousands of Alabama citizens who have nothing but good will for their Catholic neighbors. There is no doubt about the ability of Protestant and Catholic people to live side by side in harmony and peace. But Protestants will not be able to live happily in a society in which the state compels them to pay taxes for the support of parochial schools.

"We believe that Thomas Jefferson was right when he said: 'To compel a man to furnish contributions of money for propagation of opinion which he disbelieves is sinful and tyrannical.' POAU is opposed to any union of church and state, whether partial or complete. In particular, POAU stands opposed to the granting of 'full support to parochial schools,' which is the ultimate goal of the Catholic hierarchy."

You know, I think, how deeply I appreciate the generous coverage which you have generally given to POAU. I would be even more grateful if you could publicize the fac that we did reply to the Archbishop of I ton and the Bishop of Mobile.

Glenn L. Archer
Executive Direc
Protestants and Other Americans Uni for the Separation of Church and St

* * * *

POAU's Reply

Dec. 8, 1949 — Replying to a statem made on Sunday by Roman Catholic Ar bishop Richard J. Cushing of Boston, Gl L. Archer, executive director of Protesta and Other Americans United for Separat of Church and State (POAU) today declar

"Archbishop Cushing's unsubstantia charges against POAU were as ill-advised Cardinal Spellman's denunciation of M Roosevelt.

"It is getting to be a chronic habit of leaders of the Roman Catholic Church to 'bigotry and persecution' each time the cl fying spotlight of publicity is thrown up their machinations. POAU has consister exposed these machinations — such as th attempts to grab public funds for paroch schools and to substitute Roman Cath ecclesiastical law for American law in Am ican courts presided over by Roman Cath judges. It is with such dangerous threats America's free institutions, and not with a one's religious beliefs, that POAU conten If this be 'evil' POAU accepts the label.

"Specifically, the archbishop does not lieve in the absolute freedom of all religio POAU does. The archbishop does not lieve in free tax supported American pub schools. POAU does. The archbishop d not believe in separation of church and st POAU does.

"Along with other prominent members the Roman Catholic hierarchy, Archbish Cushing believes that the public school s tem is 'an atheistic importation from G many,' that the American constitutional pr ciple of church-state separation is 'a m shibboleth,' and that the Supreme Court cision in the McCollum case must be versed or evaded. In these beliefs, the ar bishop is utterly out of step with the gr majority of America citizens of all faiths.

"POAU will unceasingly fight for the rig of all persons to worship God according the dictates of their own conscience, and t holds true for Roman Catholics just as does for Protestants, Jews and the n churched.

"If it is true, as the archbishop sugge that 'uneasiness' exists in the country, fault may lie with those who would de rather than with those who defend relig liberty."

Our Cover Picture

Like any normal child, the juvenile movie star Gigi Perreau likes to look at a picture book . . . even after a busy day of making pictures. Here Gigi and her mother, Mrs. Robert Perreau, examine "In Our Image," a collection of narrative portions from the Old Testament published by Oxford University Press and illustrated with striking new portraits of the historical Biblical characters by Guy Rowe.

The Finest

I consider Zions Herald the finest pa that comes to my desk.

(Rev.) Frank L. Hicks
Beaver Falls, Pe

The Year In Religion

WINFRED E. GARRISON

atest available statistics, which are for 1948, show that rch members are 53.3 per cent of the population of the ited States. The distribution is practically unchanged 60 per cent Protestant, 33 per cent Roman Catholic, 6 cent Jewish. The percentage increase was a little re than for the previous year — Protestant, 2.98 per t; Catholic 3.09 per cent.

he most striking religious statistics are those released the *World Christian Handbook* showing figures for mmunicant memberships and for what is called the ristian communities" in non-Christian countries since 5. In most areas, both of these have been multiplied a factor of from 4 to 10, and in some places by much re than that.

ven if, as seems possible, some error has crept in ough taking too low a figure for the base year, the wth during this quarter-century of modern missionary k has been spectacular, in spite of the aftermath of World War and the desolating impact of another.

utside of Europe and America, the most significant ect of world Christianity is the development of the unger churches." Indicative of this was the meeting lelegates from the Christian Councils of India, Burma, lon, Indonesia, Japan, China, the Philippines, Siam, stralia and New Zealand, held at Bangkok this month.

n the United States, the year has been marked by "ad-ce movements" and "crusades" conducted by many de-ninations separately and by co-operative agencies. Oc-er saw the launching of a 15-month United Evangel-Advance, sponsored by the Federal Council of rches with its 27 member denominations (and some ers co-operating), the International Council of Re-ous Education, the United Council of Church Women, the Home Missions Council. If this campaign suc-ls in activating 100,000 churches to evangelistic effort, planned, it will make history for 1950; but the initia-of it is part of the record of 1949.

he denominational "crusades" have, for the most part, n in progress for one or two years, or more. They bine, in varying degrees, the objectives of evangelism, strengthening of denominational institutions and ncies, the extension of missions, and raising funds for relief of suffering and the rehabilitation of churches egions impoverished by war.

ill in progress is the Christian World Missions Ad-ce which was initiated by the Foreign Missions Con-nce of North America in October, 1948. A mass-ting was held in its interest in Madison Square Gar-New York, in May. What is proposed is a great ex-sion of Protestant missionary activity abroad through several denominational agencies for which the Con-nce is a clearing-house.

ecial problems have arisen with the extension of mmunist control in Asia. The mission boards have it to the missionaries to decide whether they should or come home. Most of them stayed, as did most faculty members of Christian colleges. The work of the churches and schools in most parts of Communist-controlled China is reported as continuing with little interference, and many missionaries believe that it will continue, but they know it will not be easy. The establishment of a great Christian university in Japan has been planned, and a well-organized promotional compaign has been started in America.

Anglicans throughout the world celebrated the 400th anniversary of the Book of Common Prayer. Disciples of Christ in the United States observed the centennial of their national organization and of the founding of their first missionary society. Roman Catholic piety was stirred by tours of the relic of the arm of St. Francis and the image of Our Lady of Fatima, both of which were exhibited at many places in the United States, Canada and Mexico.

Relief work still occupied a large place in the activity of the churches. Church World Service continued to be the central Protestant agency through which many denominations and individuals exercised their benevolence. It sent $16,000,000 in cash and supplies during 1948, and the figures for 1949 are expected to show an increase.

The Christian Rural Overseas Program (CROP), backed by Protestant and Catholic agencies and by many farm organizations, had sent 2,120 carloads of foodstuffs in the eight months ending with February, and more thereafter. Its autumn campaign started in September.

Most effective of the denominational agencies for relief have been those of the Roman Catholics and Lutherans, who have many co-religionists in Europe, and the Friends and the Church of the Brethren, who not only give liberally but furnish trusted channels for the benevolence of others.

The plight of "displaced persons" in Europe has been the object of much concern, but not enough. Roman Catholics have done the most and next to them the Lutherans, in providing jobs and sponsors for D.P.'s, to fulfill the requirements for their admission to the United States.

Many religious organizations of all faiths have urged new legislation to widen the terms of eligibility, extend the period and increase the number that may be admitted. The House of Representatives passed a bill to liberalize the conditions and raise the number from 200,000 to 339,000, but Congress adjourned with the measure still bottled up in a Senate committee. But more sponsors and more jobs are needed even to bring in the D.P.'s eligible under the present law.

The close relation between churches and governments in Europe brings religion into the field of politics and makes politics a potent factor in church administration and in limiting religious liberty. A number of developments in the Iron Curtain countries have significance both for world politics and for world Christianity. These

(Continued on Page 16)

The New Look

NORMAN VINCENT PEALE

If anyone labors under the notion that he is about to read a dissertation on current styles I think I should announce at the outset that he is doomed to disappointment. For if I should attempt to speak on women's styles it would be the saddest and most pathetic demonstration you ever listened to in your life. In fact only a few days ago did I know what the phrase "the new look" means. I have been hearing it vaguely but never knew its significance until the other night at dinner when I asked my wife and daughter what it meant. Thereupon they proceeded to lay some style magazines before me. I regarded them with interest, even with astonishment. These style pictures which I saw in this contemporary magazine reminded me of a text from the Bible. "There is nothing new under the sun." If you will open up the old family album of about nineteen hundred and five you will see the new-o'd look.

I have tried not to comment on women's clothes. In the first place it would do no good and I do not want to beat my head against a stone wall. But for what it is worth, the new look is a move in the right direction. It at least makes ladies look like ladies and there is a gentility and dignity about it. I might also say a sweetness, for it makes you think of the girls as being "just like the girl who married dear old Dad." Perhaps the less said about that the better.

But the new look that I am thinking about is a look p'anted on the lineaments of the countenance, an indefinable, glorious, stamping of a radiant happiness that is beyond this world. It is something in the demeanor, in the way a man carries himself, in the flash of the eye, in the light of the face, some marvelous transformation of the entire nature. That is the new look.

It was referred to a long while ago by St. Paul when he said — "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When a person is born he is very attractive. There is nothing in the world prettier than a baby or a five year old, a ten, twelve, fourteen or eighteen year old. There is a natural beauty and attractiveness and loveliness in an unspoiled human being. Sometimes it seems a pity that a man or a woman can not remain always eighteen.

I think I would almost rather address a high school commencement than any other group of people. You never see young people more fascinating than they are on a night in June as they graduate from high school. This is particularly true of the girls, a lesser degree of the boys because they always do run behind on looks. But that is the unspoiled human being at his best.

* * * * *

"The result of living 'in Christ' is nothing less than what the church means by redemption. Paul has put this for us in words of power and beauty: 'Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come'."

* * * *

"Our Faith in Christ —
The Advance for Christ and His Church"

* * * * *

Then the years go to work, but if it were only years you would not have much to worry about. Th is something very beautiful about an old house, an street, an old tree, an old church. It is not age that ta off beauty, it is something far more sinister. But so thing, some breaking with idealism, some compron with the finest and highest moral and ethical standa takes p'ace and the lines of the face become emblem of the new thoughts of the mind. It does not make difference how many applications out of a bottle o jar you app'y, you cannot hide it. It makes no differe how man may get himself tanned by outward expos to the sun on the golf course, you cannot change the lo that wrong living puts upon you.

One of the most pathetic things in the world is w happens to a human being whom you have not seen a long time and who has not lived the right kind of l He has an old drab, dead look. when Jesus Christ comes into heart and a man completely gi himself to Christ, he begins to be fil with His spirit and the process ta place which St. Paul has described masterfully, "old things fall awa the form straightens, there is a lig in the eye, the blood runs fas through the system; health, physic spiritual and emotional comes to hi Some vibrant quality is evident. M does become a new creature. He g the new look.

One aspect of the new look whi he gets is a sense of mastery, an a tude of victory. It is pathetic wh you think about the number of pe ple who are beaten down by life, the number of peo who cower under life, who are afraid all the time of w may happen, who are afraid of what people are goi to think, who are afraid of circumstances and conditio This city is filled with slaves who cower under someboc If they do not have anybody to cower under they cow under sin, going around beaten down; they begin to sh it on their faces after a while.

I was on a subway train not long ago and a man ca in and sat down across from me. A big, tall fellow, could have gotten up and with one hand lifted up a man in the car and shaken him as a cat shakes a r This big fellow sat dejectedly. His shoulders slumped, arms dangled, and you could almost hear him sigh. T look of ineffable weariness on his face was not tiredne it was defeat and I wanted with all my heart to go ov and put my arms around him and say "Nothing c defeat you, straighten up there." But I had to get off the next station. When I got off the train I turned arou and saw the train whisk him from sight up toward t Grand Central. To me he was a symbol of people ever

ere, defeated and beaten by their methods of living. t is very easy to be defeated. If you practice thinking eat thoughts you will find that it is no trick at all to defeated. I preach a lot about this, about thinking in ns of victory because I know from study and experi- e that you become what you think. Maybe one reason t I talk it so much is because I have to struggle with myself.

was at a large convention the other day making a ech at a morning session. I was supposed to speak at elve o'clock, noon, which is a bad time for anybody make a speech. There were to be five speakers ahead me. At twelve o'clock, speaker number four was in- duced and I saw I was going to speak about an hour e. I figured that I would start to speak at about ten nutes to one or one o'clock. If twelve o'clock is an im- ssible time to introduce a speaker when there have been e speakers, one o'clock is a super-impossible time. I ked at the chairman of the meeting and considered ing him to cancel my speech. I was tired, too. I had akfast at a quarter of seven and I imagine that every- dy else there had taken an early breakfast. I sat there king at the crowd and gloomily thought to myself, nly a few will stay when the speaker ahead of me ishes. Perhaps they will all be so tired and hungry y will leave." And I would not have blamed a single e of them for going.

While I was sitting there a man came up to me and d, "How are you, doctor? Are you going to speak?"

'Oh, I guess so. They are an hour late with the pro- m. There is no sense in my speaking. Furthermore, I ubt if anybody will stay when this speaker is finished. d I am listed to speak for forty minutes — nobody ll stay."

'Thinking negatively, are you doctor? Take a look at . Don't you remember me?"

'Oh yes, I guess I do."

'Oh no, you don't."

'Well, come, tell me who are you?"

'Don't you remember," and then he refreshed my mory.

From out of the misty past I began to remember this n. I remembered him as about forty years of age when came into my church one day. He had held a job with company for many years where he punched the time ck every morning and every evening. He did not have worry about the business, all he had to do was punch time clock in the morning and at night and do a utine job in between.

One day due to reorganization in the firm he was let t, not because there was anything wrong with him t because they had to squeeze a few people out in reorganization. He had always depended on the time ck in the morning and the time clock at night, he d always lived in fear of his boss and yet he depended on his boss piteously because there would be no future him or his family if he got the slightest disfavor m his boss. He always dressed well, he was a nice king fellow, had a pleasing personality but he was feated, there was no power to him, no sense of mastery. As a matter of fact he was less than a man. He came into my office, sank down, told me that life had him defeated, that there was no hope. He never could get a job, he was an old man of forty. I began to talk to him about putting faith in God and about getting some good positive heroic thinking and to believe that nothing could overwhelm him if he would put his hand in the hand of Jesus Christ and give his life to Him and go forward. I had several conversations with him I well remember, but I had not seen him from that day till this.

"You are thinking negatively, are you doctor?"

"What are you doing now?" I countered.

He told me he had a nice position with an industrial concern represented in this convention. I could see by the cut of him, by the look on his face, by the way he handled himself that he had become a man of affairs.

I said, "Thank you for reminding me to think positively. We need to have somebody preach back to us occasionally."

He moved away and I put my head down in my hands and said, "When this speaker finishes not a soul will walk out of this place." Finally the speaker came to a stop and three people got up and walked out. I said, "Three people will come in," and honestly they did just at that minute. We did not lose a soul. (Afterward I wondered if they were so hungry that they were asleep or in a comatose condition.)

I saw this man afterward and said, "You have a new look from that which I saw on your face in the long ago." He indicated that he had discovered that if any man be in Christ he is a new creature and old things are passed away. He can handle any situation, he declared not boastfully but with assurance. He is in control of things and the new look showed on his face. Do not let anybody scare you, nor defeat you. Jesus Christ in your heart takes the slump out of your shoulders and puts straightness in the spine and power on the face.

A second thing Jesus Christ does is put a look of peace on the human face. I do not know whether you spend any time examining faces in this city or not. I have the privilege of traveling around some and I look at people's faces wherever I go. There are an awful lot of troubled looking faces in this city.

If you happen to live among the throngs of this city you know what I mean about the troubled and mean faces everywhere. A man tries to make a turn with his car, a bus driver deliberately heads him off, then the bus driver glares at him. A man goes in a swinging door ahead of somebody else and the fellow glares — faces become harsh. Maybe the average New Yorker when he goes out in the morning steels himself for what he is afraid may happen to him. It is a wonderful thing when you see a peaceful face on the streets of this city. There is something wrong, I tell you, in our civilization that we don't see more peaceful faces.

I was talking with a man the other day who is an intimate friend of President Truman. If any man ever had a hard time of it, the President seems to be having it at the moment. Rarely does a man say a good word for

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EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
CLAIR M. COOK
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
RALPH W. SOCKMAN

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The Mid-Century Mood

Next Saturday evening we send out the old year and welcome 1950. The mid-century mood will be upon us and will, for a time at least, take priority over the cold war, the war of nerves, and the feeling of "no war, no peace." For some on bended knees at church services, there may come a new sense of mission; for some there may be an hour of high resolve; for some there will be nothing.

We were first introduced to the mid-century mood last March when Winston Churchill came to town to help the Massachusetts Institute of Technology celebrate its mid-century convocation. Scientists from all over the world had assembled to discuss the future of the sciences and their relation to man: Mr. Churchill did not claim to be a scientist but upon knowledge which he claimed he had "picked up as he went along," he warned his audience that "no technical knowledge can outweigh the knowledge of the humanities," and then with a realistic optimism told us that while the machinery of propaganda might pack bewildered man's mind with falsehoods, the soul of man can be awakened to overthrow the whole structure of lies and oppression. What a mood for the mid-century!

On one of Boston's hottest July days we had anoth introduction to the mid-century mood when Dr. A bert Schweitzer came to town. Dr. Schweitzer to us that the greatest need of the world was spirit. the world is not under the rule of the spirit, it w perish. Spirit," he said, "is so powerful that if m gets a new spirit all his problems are solved!" In t delightfully informal interview with that humb genius, we got into the mood of the mid-century realizing that reverence for life — all life — was t greatest force that God had given man for the buil ing of the abundant kingdom of heaven.

A third experience which introduced us to the mi century mood was the visit in November with Indi Prime Minister Jawaharal Nehru and his sister Mr U. L. Pandit, Indian Ambassador to the United Stat These attractive people of Hindu faith showed the spiritual depth in their strong, yet gentle faces. "W have no traditional enemies," said these visitors fro a nation whose lot has been virtual slavery for ge erations, "and certainly we have no prejudices. O nationalism has always been based on a conception world order and international co-operation." Then state a mid-century mood they said, "We must p our faith in the supremacy of reason rather than the efficacy of force."

There have been hundreds of other experiences 1949 to help us face 1950, but these three symboli the basic Christian challenge for our mid-centu mood. God seems to have made the world for ma not man for the world, and the issue seems to "When will man assume his responsibility?"

The Bishops Faced Facts

The meetings of the Council of Bishops of Th Methodist Church are of utmost significance becau these are the men who do more to set the pace for th church than any other group. At their semi-annu meeting early this month in New York our bisho spent four days in familiarizing themselves with th nature of the Communist challenge to the Christia faith. Realizing that no military man would attem to combat an enemy without knowing the nature his opponent, our church leaders spent time learnin all they could about Marxian theory, strategy an tactics.

The program committee of the Council of Bisho brought twelve leaders from the fields of politica social, and military science. They had invited Mo signor Fulton J. Sheen to present the Roman Catholi

sition, but Fr. Sheen could not accept the invita-
n because of a previous engagement. Walter Reu-
r and David Dubinsky of the labor movement
ıld not accept the invitation of the bishops either,
t our church leaders are determined to hear these
n and have voted to invite them to a later session.
ey did hear men who gave them facts, however,
d our readers will want to know these names:
nold Wolfers of the National War College; Sydney
ook of New York University; Louis Fischer, the
rnalist and student of Russia; Sherwood Eddy of
International Y. M. C. A.; John Coleman Bennett
Union Theological Seminary; Matthew Spinka of
rtford Seminary; Reinhold Niebuhr of Union;
orman Thomas of the Socialist Party; Pitirim Soro-
n of Harvard; and Max Lerner, journalist.

Unfortunately we cannot report the details of this
nificant four day session, for editors are not invited
meetings of the bishops; all we can do is make our
nment that the church is in good hands if this is
kind of thing our bishops do in their meetings!
e spiritual leadership entrusted to these men we
ct to the episcopacy demands the highest, and we
ve a right to expect them to know the facts when
y lead our thinking on the meaning of Christ for
problems of our times.

The Over-Eagers

Last week at the annual meeting of the Friends of
World Council of Churches, Dr. Henry Smith
iper produced a speech of merit in which he said
t the ecumenical movement may be known by the
position it has aroused. He listed the following five
egories of enemies: (1) the "nervous contempor-
es" who are afraid that Christ might really turn
world upside down; (2) the Moscow Patriarchate
ich sees in the ecumenical movement a serious
eat to dictatorship; (3) the over-eager proponents
immediate merger of all churches who want to see
World Council "make itself a marriage bureau
a match-maker;" (4) the demagogic fundamental-
"who seek to disrupt any and all church move-
nts which do not conform to their own rigid pat-
ns of doctrine;" and (5) the incurable denomina-
nalists who view even the movements for ecumeni-
fellowship solely from their own point of view.

To us the most difficult enemy of these named by
. Leiper is that group of "over-eagers." They were
it in evidence in the recent meeting of some Prot-
ant representatives at Greenwich, Conn. Instead of
following a careful exploratory procedure on the possibilities of merger between the Congregationalists, Disciples, Methodists and Presbyterians, they allowed a quite erroneous impression to go out, causing a Boston newspaper to use a banner headline: "Protestants Vote Union." None of the delegates to the Greenwich conference was empowered to sign his denomination's name to a basis of organic union and, so far as we can discover, no such action was taken at the meeting. The Methodist Church, by vote of the 1948 General Conference, was directed to explore the possibility of organic union with the six major Protestant denominations, but not by the wildest stretch of anybody's imagination is The Methodist Church committed to such a union.

The "over-eager" ecumenicals should reckon with the nature of Protestantism. We do not believe that uniformity is Protestant; we believe that there is a vast amount of hard spade work to be done within our constituent denominations to develop the ecumenical spirit and program of interdenominational understanding, genuine appreciation, and practical co-operation. The "over-eagers" will do great harm to the ecumenical movement if they allow their enthusiasm to produce un-democratic and ill-advised manifestos.

Two Birthdays This Month

In Russia it seems clear that Stalin's birthday had prior place to that of Jesus: both took place in December.

The weighing of the Stalin event over against the birth of Christ involves a quite different process than the pound for pound process to which we are accustomed. One must consider the motivation behind the gifts: could it have been fear in both cases? Could it have been hope for a better day?

Those who bring gifts to the Christ child do not expect a material return; those who bring gifts to Stalin expect economic returns. The Bethlehem scene has to do with the soul of man; the Moscow scene has to do with the effects of man.

This does not mean that there is no relation between the meaning of Christ and the economic well-being of mankind. As it works out, the Christ-motivated have a more thorough economic security than the Stalin-motivated, because the fundamental problems of mankind are solved by responsible people.

The two birthdays this month symbolize the difference between self-strangling materialism, and personality-building spirituality.

What's New In The Bible?

CHARLES M. McCONNELL

Lesson For January 8th.

POWER FOR THE CHRISTIAN'S TASK. ACTS 2.

The Disciples Were All Together

We are dealing with the power which came on the early Christian Church on the Day of Pentecost. There has been much speculation about this power which came upon the church at that great day. It seems so unexpected and so unusual for a church to have real power that we are forced to wonder and show surprise. A powerful church to us means one that can wield power and show strength as an organized force in local, national and now in international affairs. We have been measuring a church's power by its membership, its real estate holdings, its financial stability and its power among other institutions.

Spiritual power was the kind the early church possessed in no small measure. It was able to muster an influence among men which was totally different from the kind of power we are accustomed to expect a church to possess.

Spiritual power came to the early church because it was made up of people who were all together on some very essential things. The fact that the reference was purely geographical in this statement we have quoted does not cancel the deeper meaning of the phrase. The early Christians were together in mind and spirit and in their objectives.

We can easily get lost in the details of this powerful day of Pentecost. The tongues of fire and the rush of mighty wind and the strange mixture of speech make this day something to conjure with as a striking event in church history. Let us pass over all of the strange happenings and stress the fact that mighty power came to a group of people who were really together in heart and mind and in their mighty objectives. It might be that we could get power from God by getting together today in certain great attitudes and enterprises worthy of an all-out effort.

What Shall We Do?

It is not strange that the disciples asked Peter what they should do. They had lost the physical presence of Jesus Christ and yet they were near enough to the time that he had lived to be under the influence of his life and teaching. They were not separated from Jesus by a span of nineteen and a half centuries. There were people present on the day of Pentecost who had heard Jesus Christ tell of his new way of life. They had followed him far enough to know that he was a new force in the life of the world.

These early Christians were eager to do something for their Lord. They had passed the point at which they had asked Jesus to do something for them. The question was: what must we do?

It is very likely that a group of Christian people who would come together with a working agreement "in principle" and set out to do something would get power from God to do the job. The divisions would be wiped out and there would come something the world has lo waited to witness — a powerful church. And the pov would be spiritual, not secular.

We have tried about everything else in the world exc spiritual power in the church. We have some great le ers who can plan and execute movements of one kind a another. The presses hum with the plans and progra and the messages from the church's leaders to the peop But little happens as a result of all this humming a strumming and whir of wheels within wheels. T mighty works which followed the day of Pentecost sad'y lacking after our days of conference, planning a tool-pushing. We mistake bustling activity for spirit life. And when we really come to think of it, what ca church do except generate spiritual power for perso and group Christian living? What noble achievements church building, advance and conquest can the church a at as a substitute for the simple objective of making a of peop'e good and creating a society in which it is p sible to be good? And by good we mean real Christi living.

The Recovery of Jesus

There are signs that once more we are on the way ba to the Jesus of history in whose teachings and life t early Christians found power. Always the church has h to return to the source of power in order to survive as institution. When the old Jewish religion of law obse ance had become obso'ete and totally stripped of all kin of power Jesus came and announced that he came not destroy but to fulfill the law and the prophets. He creat a new source of authority for mankind and said to t old churchmen, "Ye have heard it said, but I say un you." The authority Jesus claimed came from God and got the authority by obedience to God. In fact he earn all the power God gave him.

We have covered the teachings of Jesus with traditio cut them up into fragments, shouted that some fragme was the whole gospel and when the power of the spi slipped away we have turned to church organization. T latest search for spiritual power is that of the frantic forts to unite all Protestantism in something that w al'ow every local church and denomination to have cake and eat it. Conferences are called to mend slow the breaches in the walls by trial and error methods one group after another.

Without adding a new wheel, putting on another pull or adding another bit of machinery, we could have United Church of Christ in the world including Pr estants, Jews and Catholics. At large and on any and local fields there would come a rushing wind and bu ing tongues of fire followed by mighty works of God a men if every Christian church would accept the pla simple teachings of Jesus Christ as recorded in any o of the Four Gospels and honestly ask *"Brethren, wh shall we do?"*

Student Recognition Day

DAVID SAGESER

TOTAL is the word for Methodism!

No other Protestant denomination has such an all-in-ısive or well-rounded program of activity and service every age-group in its fellowship. And rightfully so, r just as the Christian life cannot be truly such without total commitment of the whole life to God, so no church ıre call itself Christian unless it serves its entire mem-rship. Each group is important, from the nursery home ll to the old ladies' Bible class and the home depart-ent of the church school. Each group has special pro-ems, needs certain specialized attention, and is equipped render special services in the life of the general church. Methodist students are no exception to this rule. No oup is more important to the future life and leadership the church. Out of this group of above 200,000 people ill be drawn the ministerial and life service leadership the denomination of the future. Out of this group ust come also the rank and file of our membership — d Methodism cannot hope to be much stronger than e weakest link in this chain.

But the student is usually away from home and pos-bly out of touch with the life of his home congregation. e cannot be got at very readily. He is subject to a ousand influences, most of which tend to lead him vay from the church. And he is one of the busiest peo-e in the world. How, then, can we serve him?

Rest assured, *The Methodist Church is with its stu-ents!* In 125 Methodist colleges and universities, in more an 165 Wesley Foundations, and in some 200 other stu-ent centers the church is at work with students. These oups carry on a five-pronged program. It is first a *nservation* program, saving the student for the church a time when he might very easily be lost to organized ligious life. It is also a *churchmanship* program, pro-ding the student with stewardship training which will elp to develop his leadership for future use. It is a *cruitment* program, for from these groups will come the inisters, missionaries, and full-time church people of morrow. It is an *evangelistic* program, winning luke-arm and indifferent students to a new Christian alle-ance. Its program is *educational* in scope, offering train-g in the Christian faith and all its ethical implications well as practical opportunities through work camps, ıravans, and summer service projects to put the Chris-an faith into action.

"Yet one thing thou lackest." These words of Christ e often true of the local church and its students. It akes no difference how effective our student program the campus and in church centers may be, a student ust feel behind him the warm approval of the folks home, and must never lose his sense of belonging to me home-town fellowship. Not only that, but the embers of that fellowship which is the church at home e also in need of something. They need informing out the students who have gone from their midst and out their own obligations to those students. To meet these needs Student Recognition Day is observed annually, this year on Sunday, January 1, 1950.

Student Recognition Day should be observed in several ways. Above all it exists to *recognize* and introduce those young people who are away from home as students in the colleges and universities of America. Thus it is observed during the Christmas vacation period when many of them will be at home for the holidays. The methods of recognition may well include:

1. A special church service — morning or evening — in which students participate. This presents the opportunity to introduce the students to the congregation and to impress upon the congregation the size and importance of this group of people.
2. Some "testimonies" from students in regard to the program of religious and church activities on their college campuses. Reports ought to come, if possible, from Methodist college and Wesley Foundation students so as to get a well-rounded picture of the church's program.
3. Some assurance from representatives of the local church as to their interest and concern for that congregation's student membership. This interest might take physical form in the shape of a Christmas gift subscription to *motive,* the magazine of the Methodist Student Movement, and the unquestioned leader in the field of such publications.
4. The campus units of the Methodist Student Movement from which these students come will be glad to fortify their students with information and program material if given the opportunity to do so. Thus the program for Student Recognition Day should be planned far enough in advance to secure the participating students before they leave their campuses for vacation.
5. Certainly graduating high school seniors of this coming February or June should receive some recognition in the program so that they may feel that their own impending college entrance is not an experience which separates them from the church, but is rather an opportunity for greater service and usefulness.
6. An informal social hour or reception may well precede or follow the program, thus providing a holiday opportunity to renew acquaintances and also serving to personalize all of the contacts of the program.
7. The W. S. C. S. Student Secretary should be included in this program (not only in planning but in execution as well), for her organization means much to the life of the Methodist Student Movement.
8. Somewhere in the program there ought to be lifted up a general picture of the total program of the Methodist Student Movement — a survey from top to bottom including the Methodist Student Loan Fund, and with special emphasis on the State Student Conference and other services on an area level. The local minister

might well make this presentation, or, better, still, some student who happens to be a member of the State Council of the Methodist Student Movement.

The planning for Student Recognition Day should be carried out by the minister, a representative of the local church board of Christian education, the W. S. C. S. Student Secretary, and other interested persons. Materials are available from the Department of College and University Religious Life, 810 Broadway, Nashville 2, Tennessee, from the current issue of the *Christian Educatio Magazine,* from the Wesley Foundation centers withi the state, and from the office of the State Student Directo

Student Recognition Day ought to serve both loc church and students, providing education and inspiratio for the local church membership and giving each studer the sense of pride in his church which not only stands b hind him but goes *with* him to the campus.

Are *you* observing Student Recognition Day in you church?

A Visit To Church World Service

EMILY R. McDONELL

Walking through 21st Street toward the East River, an area of rather depressing dwelling places, one comes upon a large substantial looking building — the warehouse and offices of Church World Service. This is a sort of clearing house for the good deeds of the American churches overseas.

Here one finds a whole floor devoted to the work involved in bringing displaced persons into this country. Those allowed by the U. S. Government to come in must have an Assurance of Resettlement, that is, they must have sponsorship by an individual, or church, or other organization. Persons are permitted to come to the United States only if they are assured in advance of a place to live, a job that does not displace another, that they will not become a public charge and that their transportation from port of entry to destination will be provided.

Arranging for assurances is a big undertaking, but that is only the beginning. Church World Service, through its staff in New York and Europe, helps to secure the person or family desired, meets them on arrival in this country, and acts for the assurer in arranging inland transportation, keeping the assurer informed of the progress made in his case.

The day I visited CWS five ships were due to arrive in five days. Typewriters were busily clicking off telegrams to sponsors, the executives in the D. P. department looked somewhat wearied and haressed, and the place was a veritable hive of activity.

"Delayed Pilgrims"

90 per cent of the D. P.'s come from camps in the U. S. Zone of Germany, some from the British Zone and a few from the French. Others come from Austria. It is expected that there will be arrivals from Italy in the near future. The majority are Poles, Lithuanians and Latvians, though they include people of 40 different nationalities. When one remembers that these are freedom loving people, that they are industrious, accustomed to work hard on the land, in factories and in commercial and professional enterprises, that they have strong family ties and are deeply religious, one realizes that we, in America, have a great opportunity in welcoming these "Delayed Pilgrims" to our shores.

In addition to the work for D. P.'s in this country, much is done to help them in their camps abroad, through the welfare programs of Church World Service. These programs include work shops and vocational training, chi dren's projects which furnish layettes for infants, a teach er training center, instruction in English, and other a tivities.

On another floor in the building, one learns of the wor of the refugees. This is an entirely separate problem fror that of the Displaced Person. In Germany alone there ar 12 million. In Palestine, Greece, India, Pakistan, Kore and China are millions more. While the D. P.s are mostl of non-German origin, victims of the Nazi regime and th war itself, "the refugees are victims of post-war 'confe ences' and the cold war. They not only need shelter, foo and clothing, but friendship, understanding and mora and spiritual guidance." Dr. Stuber of C. W. S. state "While the U. N. is helping in this situation, it will nee much assistance from voluntary organizations like C. W S. especially in providing clothes."

Good Used Clothing

Used clothing is being sent to the warehouse all th time in addition to books, toys and other articles. Righ now, however, there is a special drive in progress. "Opera tion Clothes" is being sponsored by youth groups in th churches. Trucks bring the clothing to the basemen where it is stored to await processing.

In this store-room one also finds shelves containin books — Bibles in many languages, Hebrew lexicon Chinese and Japanese hymnals, and various ministeria helps for struggling churches across the seas. Three sta tion wagons filled with books were donated by Princeto University, 50 per cent of which were earmarked for S Paul's University in Tokyo.

Turning from the bookcases, one's glance falls on a ro of five huge generators for electric power plants. The will be sent by the Presbyterian Board of Foreign Mis sions to hospitals in Africa and the Orient. In anothe corner a large packing case marked "refrigerator" is als waiting to be shipped to the mission field.

From the basement receiving center, clothing goes t an upper floor in large duffle bags, where it is sorted an packed. Here efficiency and economy are much in ev dence. The contents of the bags are dumped onto bi tables, shoes extracted, torn clothing taken out for r pairs in the sewing room, and the rest sorted into bin containing articles of various categories. After that it i again inspected, folded and laid in piles on other long

bles. From here it is placed in the baling machine — st such a machine as farmers use for cotton or hay — d compressed. A generous handful of moth-flakes is d on top, then a baling board, after which steel straps e applied and fastened, and it is wrapped in waterproof per, slipped into snuggly fitting burlap tubing, and curely wired at both ends.

Watching the two men, who handled it so skilfully, e realizes the time spent is reduced to a minimum. he increase in weight after packing is only five pounds r 103 pounds of clothing.

VOLUNTEER WORKERS

The cost of packing is still further reduced by the willg volunteers, who come from churches and other ornizations all over New York and the suburbs. Six omen from a church in Baldwin, Long Island, come ce a month and pack. A group from Columbia University came recently and contributed 99 man hours of work, packing 35 bales.

On the seventh floor is the traffic department. When 200 bales, or their equivalent, are ready, the Secretary for Europe and the Secretaries for Asia allocate the shipment to the areas of greatest need in accordance with requests from their representatives all over the world. Church World Service does its own trucking and its own booking on the steamships, thus saving outside handling fees.

The rather wistful words of a modern popular song about "far away places" comes to one's mind in thinking of the many activities at the Church World Service building. The far away places, though, seem nearer, and the need of help for our brothers and sisters across the seven seas more impelling, because of what one has seen and heard in the store-rooms and offices of this busy place.

Strengthening The Foundations For Christian Education

The second half of the address of Bishop Fred Pierce Corson, delivered at the recent Methodist Conference on Christian Education in Grand Rapids, Mich.

The second suggestion which I offer for strengthening e work of Christian education relates to what we teach. ethodology and content are very important phases of eparation in the field of education. They go hand in nd and one must not be emphasized at the expense of e other without harming the outcome. Often we are mpted to give more thought to the methods of education an we do to the content. However, during this quadnnium in the church, when our faith is to have chief nsideration, the content of our teaching should be apaised, especially from the standpoint of its "deeper otes."

The suggestion I make, therefore, is that an effective hristian education for this day requires us to deepen its ntent. Bear in mind that I offer this suggestion, not in iticism of what we are doing, but because of the oppority we now have of doing something which is always rd to accomplish in education.

Our American tendency toward activism has slanted oth religious and secular education in the direction of xperimentalism. We have carried the philosophy of ewey over into the religious field until many believe at "we are saved by Dewey-ing." This emphasis is eded. There can be no full gospel apart from its exrience in life. But, on the other hand, there can be no fective Christian expression without something to exess. Our Christian emphasis on life in the world fades t under pressure unless it is based firmly upon an unrstanding and experience of life that is in God.

The temptation in an essentially volunteer system of ucation faced with the demands to show tangible rets, one of which is popularity, is to deal with the superialities at the expense of the realities. Digging out e truth that lies deep in the heart of religion and reing it for daily use in the spiritual commerce of life not only hard work but often it is unappreciated. As result the inconsequential and the by-products, so far as lid religion is concerned, have received a consideration in church school teaching far out of proportion to their value. Honesty, friendliness, courage, fidelity and generosity, so frequently set forth in life-situation teaching projects as ends in themselves, are certainly valid principles which should be practiced in every Christian life but they are the by-products of Christianity and not the main subjects. For a college student to reply, when asked what religion in college had done for him, that it had taught him "not to let the other fellow get his goat," is something on the right side but it is hardly adequate for life. Dale Carnegie without God could have accomplished as much for him.

The by-products, the superficialities and the humanities are ever pressing for major attention in our teaching programs, especially when they get to the class period in the local church because they are popular, their point of application to life is apparent and they are easy to teach.

But in the light of experience we must give serious thought to the observation of some of our most sympathetic supporters who themselves are in the field of education, that what we give "washes out too quickly in time of crisis" when the products of our Christian educational system discover that "the theology which has been given them to build upon is a foundation of sand." So much of what is discussed in the classes of religious education falls in the category of truth — but of truth without real Christian significance. Doctrine has its misuses. It can be sterile and artificial. Misunderstood as to its function it can cause a lot of trouble. But vital and effective religion cannot do without it and its absence from Protestantism in clear outline is responsible for many of the personal and social religious deficiencies of our people. More doctrine along with an understanding of how to teach it is indicated in the total educational responsibility of the church. The meaning of religion, which is the purpose of doctrinal statement, is the sure basis for all of religion's relationships and services. The Christian doctrine of Fatherhood and Sonship, for instance, a relationship which involves ethics

Library of the UNION THEOLOGICAL SEMINARY

as well as genetics, is essential to any genuine and enduring brotherhood in the world.

The Christian doctrine of sin affords another good illustration of the basic need of teaching doctrine as a prerequisite to Christian living. Sin is at the center of the world's trouble, but our teaching or lack of teaching about it has encouraged people to think of it as symptom rather than disease. Sin as rebellion against God, a doctrinal and theological point of view, has little significance today in the thinking of the rank and file. It is more likely to be thought of as "infractions" of conventional standards" with social and physical penalties but with no spiritual consequences. It is looked upon as a collective conception of unprofitable activity rather than a personal violation of a divine-human relationship. Sin, in our teaching concerning it, has been so flattened out that the average man has lost the power to recognize it as something definite in his religious life. Yet, not even a beginning can be made toward the permanent improvement of life until man understands the spiritual significance of sin. The step beyond empiricism in teaching religion is not easy to take and the difficulties of teaching teachers how to make this educational approach and application is especially challenging because in so many instances these teachers do not possess what William James used to call an "appreceptive mass." They have no experiences of their own through which to interpret a system of knowledge which goes beyond reason and the time and space relations in life and finds its validation in faith.

Nevertheless, we will need to work on this problem until we do find the way and we must lift it up in importance until all who are associated in the processes of religious education make co-operation at this point their aim.

In Religion As In Science

Christianity is in a position where a great deal will depend upon what it can do quickly. It has a similar problem to that of our Army and Navy which had to prepare in a brief space of time millions of raw recruits with no previous knowledge of the subjects for services in the war. They developed a method of selecting the most needed and usable content and of teaching it in elementary fashion with definite reference to the situations which these potential soldiers and sailors were going to meet. There is a body of knowledge in religion as in science which is axiomatic. It is not the subject of discussion nor of opinion. It must be learned and accepted in order for one to become an effective Christian just as in the fields of science it must be accepted and learned in order to become scientists. While there are large areas for discussion and for the expression of opinion in religion, it is disastrous to move into them before the participants have established a basis for judgment or acquired any knowledge about religion which is of value for discussion.

Something like this Army and Navy method for teaching the essential content of Christianity is greatly needed as a supplement to the very splendid job our educational forces have been doing in creating an atmosphere in which Christianity is at home and to which our adherents become sensitive.

In this present atmosphere of challenge to what Christianity stands for when compromise would seem to be the price exacted for the church for the privilege to exist with some degree of comfort and a plausible case, at least, can be made out for the presentation of religion on the basis of its lowest common denominator, the strategy for strengthening the foundations of our Christian education would seem to be in the direction of heightening our objectives rather than toward an adjustment to diminishing expectations. To heighten our objectives is the third suggestion I wish to make for adding affectiveness to our Christian education.

The Need For Self-Sacrifice

The church groups growing fastest today are the ones who recognize and utilize this strategy. The Roman Catholic Church with its clear-cut demands and the smaller and ultra-conservative sects with their "Spartan" requirements for membership, afford us an example of what can be done when definiteness, requiring both self sacrifice and courage, replace the easy going adjustment which the rank and file find the church accepting regarding their Christian obligations.

The objectives of Christianity present a picture of things both nearby and far off. And the problem arises in keeping all of the objects in the picture in focus. Often the close-ups are seen in sharpened outline and with a definiteness which makes them clearly distinguishable, while the distant objects in the picture are hazy and blurred. The inability to see completely its near and its far objectives its high and its low, the immediate and the ultimate of Christianity, is not so often a deficiency in leaders as it is with those who follow. There is the temptation to take too much for granted or to spend insufficient time bringing the objectives into clear perspective and holding the vision until it becomes indelibly stamped on the follower's heart and mind.

The most serious weaknesses of Protestant action are not developing in the area of personal courage required to attain the Christian ideal. The church is not a fellowship of weaklings. The weakness of effective Protestant action today lies in the uncertainty of its destination, what it actually stands for and what really counts. Let its objectives become particularized, centralized and clarified as in the periods of the church's greatest revival and advance and its followers will show a courage and a strength that will put the enemies of righteousness to flight.

This task of clarification and of particularization primarily belongs to education. It must be begun early in the spiritual and mental development of a person and it must be accomplished by the constant impact of line upon line and precept upon precept. This philosophy of teaching Dr. Georgia Harkness pleaded for when she said that "what is put into the first of life is put into the whole of life and very little gets into the whole of life which does not have its roots in the early years."

Furthermore, there is a real desire on the part of people for clarification and definiteness in the spiritual direction of their lives. The church gains by being explicit about these matters and religious education is the

ective instrument for making them understandable and nmanding.

n the area of personal morality the demands of the ristian way of life have become less and less insistent ile the benefits without obligation have been made the terion for judging the church's effectiveness. We are ling to make our people understand that Christians : different. They are confused by a sense of divided alty because we have not made the reasons for and · expression of this difference sufficiently plain for :m to apply with a sense of certainty.

Essentially Christian Values

The place of religion and the church in the thought d life of many of our best and most promising people often disappointing because they have been permitted lose a sense of essentially Christian values and of the ice they must be given if they are to produce their bene- s to life.

What Christianity does in the world is circumscribed d confined by man's Lilliputian restrictions which are posed by a generation who have not been trained to cognize either the power or the function of Christianity the social and political affairs of life and, therefore, ey proceed to battle the very source of their salvation. To bring into sharper outline with clearer explanation, s recognition of the requirements of our personal and cial salvation, and with simple and practical applica- n of it to life situations, is a service which Christian ucation must undertake with renewed vigor for its vival of Protestantism.

Because we are living in a society which achieves its jectives by means of organization we must understand e necessities of this procedure for the accomplishment our Christian projects. Nowhere as much as in the ld of Christian education have we been attempting to ake bricks without straw," in this respect. In the blic thought our volunteer, part-time, ill-equipped sys- n of Christian education has been pitted against pro- sional, full-time, well-equipped secular education and results judged by their unfair comparison.

We should know by now that we cannot broaden the se, deepen the content and heighten the objectives of igion in life without improving the organization by ich these desired effects are to be brought about. Im- oving the organization for Christian education I offer the fourth suggestion to renew and extend its strength. is problem is not an abstract theory in educational ad- nistration for religion. It is the pressing concern of ery religious group in America. And it yields to solu- n only when it is recognized as the common responsi- ity of the administrators, the teachers and the co-opera- s who are composed of those who receive the instruc- n and those who should support it. The problem of ating the organization for performing the larger task ich has now come to the Christian education forces the church must be faced with a clear understanding the necessities of the situation and the limitations under ich these necessities must be satisfied. It would be lish to assume that Christian education in organiza- n can compete with secular education and it would be fatal to assume that because this cannot be done, then nothing significant can be accomplished. The ingenuity of the church must be utilized in every situation to get the most out of the available recourses. The church in this respect must begin with what it has and proceed from that point to a steady and realizable improvement. One-room schools are certainly not recommended but some good education has taken place in such schools when the ingenuity and ability of the teacher met the necessities of the conditions.

The whole matter of improved organization from the small rural school to religion on the college campus is more fundamentally an undertaking of education than it is of campaign. Public opinion must first be enlightened and enlisted. By and large there is not the popular recognition of the need to sustain the improvements which are so greatly needed and, therefore, an immediate responsibility of Christian education centers in the field of public relations.

Since there are such painful limits to the resources available, the multiplication of desirable but needless activity and the delight in gadgets which embellish but at the same time burden should be discouraged as a measuring rod for church school efficiency.

System Not Impulse

The organizational methods of the Master Teacher are worthy studying with a view to their application to our modern conditions. He performed miracles because He set out first to get all there was out of the situation. Nothing was missed and nothing was wasted. He knew the practical uses as well as the theoretical value of the survey. He worked according to system and not impulse. He utilized everything and everybody. He laid the foundation before He began the superstructure. He depended upon the unspectacular methods of the day-to-day activities and resisted the popular demands for "signs and wonders." He developed personal contacts, never having the modern temptation of duplicators, filing cabinets and cross indexes. He went as far as He could and then trusted God for the rest.

Our work as Christian educators is different even on its organizational side from all other types of education. There are marginal factors in it which deal with life's intangibles. There are spiritual powers available which take us beyond man's best. There is a Master-mind which does exceedingly abundantly for us, more than we can ask or think when we "learn of Him" and then "do whatsoever He commands us."

MY NEED

Lalia Mitchell Thornton

I do not need more light
  Upon Thy word, my Lord;
That with Thy holy will
  I walk in true accord.

I need but better sight
  That I may understand
The way that Thou hast gone,
  Thy footprints in the sand.

ZIONS HERALD POLL FOR DECEMBER

1. Should we have a stronger national military establishment for the United States (70 per cent yes — 30 per cent no) or should we strengthen it by sending arms to help our friends overseas rather than strengthen our own forces? (66 per cent yes — 33 per cent no)

2. Should we continue to aid China? (55 per cent yes — 44 per cent no) If so, whom should we aid and how should this aid be given and administered?

3. Many people criticize giving aid to countries whose theory of government is not similar to ours. In considering aid to our potential friends, should we withhold it simply because we do not agree with the philosophy which has elected their representatives? (8 per cent yes — 92 per cent no)

4. The ECA is now an established foreign policy. How long should it be continued? Why and under what conditions should it be stopped?

(Percentages were taken wherever possible and represent only those questionnaires whose answers were clear-cut enough to warrant percentage statistics. Many readers qualified their answers; excerpts from these questionnaires appear elsewhere on this page.

EDITOR'S NOTE

Our second reader-survey has brought some excellent replies. The questions, prepared for us by Senator Leverett Saltonstall of Massachusetts, were sent to our readers in East Providence, R.I., Cambridge, Mass., Kittery, Maine, Monroe and North Monroe, N.H. and Winthrop, Mass. The questions were sent to these subscribers and the name of the expert who prepared the questions has not been revealed until now. We are most grateful to Senator Saltonstall for the time and thought he gave to the questions, and to the readers who obviously gave equal time and thought to their replies.

In February we will conduct another reader-opinion poll. We believe that the gap between leaders and public opinion can be effectively bridged by this opinion-getting process, and we have a special feeling that the readers of ZIONS HERALD are well qualified to answer such questions.

* * * *

EXCERPTS FROM ANSWERS

Question 1:

"We should have a stronger military establishment only if our military authorities consider it necessary for self protection. We should not send arms to our friends overseas because if there is a war, they might turn out to be our enemies."

———

"Our national military establishment should be reduced in strength as soon as international conditions permit. If it must be strengthened both methods should be employed. Our own military forces should be increased and aid should be sent to our friends overseas."

———

"The alternatives given in this question are neither mutually exclusive nor exhaustive. It seems prudent at this time to maintain a strong military establishment. It also seems prudent to furnish military aid to other countries who would be likely allies in the event of open hostilities. However, we should not deceive ourselves into the belief that such measures will give us more than a breathing spell in the long-term defense and propagation of the ideals we hold dear. The average citizen is greatly confused about the actual and the desirable strength of our armed forces. I strongly suspect that our military strength is less than it should be, that the officials responsible for developing that strength are disagreed among themselves, and that, by proper direction and co-ordination greater results could be achieved with less expenditure. Our military budget seems entirely out of proportion to its real value in the over-all, long-term defense of our institutions. We are in the position of a man who is bankrupting himself with premiums on a gigantic term life insurance policy so that he can make no provision for proper support or savings during his lifetime."

———

"I believe that he that liveth by the sword will perish by it."

———

"We should give all the help we can, but no arms."

* * * *

Question 2:

"We should not give aid to China until they have a stable form of government."

———

"If our aid is for food and clothing, yes; if for military purposes, no, as they are turning Communistic now."

———

"We should continue to aid China. For the immediatae future this aid should be sent to the Nationalist forces in Formosa."

———

"I think it's rather late to help China Nationalist government."

———

"This aid should be administered by a typ of Community Fund organization which us the funds to help the people — not the go ernment. We send missionaries to help th people; we can send funds in the same way

———

"If possible, aid should be administere through a board made up of representativ of Mission Boards and Chinese educators an should be used for education and advance medical aid."

———

"Aid to China should be continued, bu in such a way that our approval of the Com munist rulers and of their route to power not implied. Aid should be carried on b non-government agencies, of which th churches are prominent examples. Insofa as possible, aid to China should require som reciprocity on the part of the Chinese. Fo example, continued admission of Chinese stu dents to our colleges, if they desire it, shoul be based on similar freedom of American to study and travel in China. Our aid t China should be directed toward the ordi ary people of that country, and not to i government, industry, or commerce."

———

"Aid should be given only when we kno whom we are aiding and for what purpose

———

"We should certainly not continue aid t China until we have determined beyond an doubt that it is not controlled by Communis directed from Moscow."

———

"This aid should be given under the supe vision of our best military and naval experts

———

"We should give aid to Nationalist fro China and let Douglas MacArthur administe it."

* * * *

Question 3:

"We should not withhold aid from ou potential friends, but we should keep an ey on them very closely."

———

"Aid should be given with caution."

———

"The phrasing of the question implies th aid, at least through government channel shall be to governments that we can regar as representative of the peoples governe

Miscellaneous Advertisement

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s is as it should be, and would definitely ude aid to many governments now in tence."

—

Ve should not withhold aid because of philosophy involved for "that is their business."

—

Preference should be given in our foreign policy to those governments which are y democratic and which can consequently rusted. But much good might be accomhed by aiding such a country as Yugoia."

* * * *

uestion 4:

The ECA should be continued only until people we are aiding become able to care themselves and withdraw from those who not co-operate."

—

We should continue the ECA policy as g as needed, only until they can begin produce their own goods and have a fair ng."

—

Our aid to Europe should continue until stern Europe has become sufficiently well blished economically and militarily to ntain its independence with the promised stance of the United States in case of ag ssion from the East. How long this will e no one now knows."

—

I approve the present ECA policy. It's icult to say how long this present policy uld exist."

—

When a nation has re-habilitated itself when the people are once again living east on a level with the pre-war period n aid should stop."

—

The ECA policy should be continued for year. It should be only given in cases xtreme necessity."

—

The duration of continuance of the ECA question that cannot be answered by any pt the few individuals having access to the facts. A simple statement would be ECA should be ended under one of two sets of circumstances: (1) Its goals e been achieved; or (2) It seems reasonclear that its goals cannot be achieved."

—

The ECA policy should be continued aner year at least. It should be stopped en those countries seem to be reasonably to care for their people themselves."

—

It should be continued only as long as it roved that the assisted are doing all they sibly can to help themselves."

—

This policy cannot continue forever. There got to be a stop sometime."

"The ECA policy should be continued as long as needed. It should not be stopped until peace and good-will is established."

The Parson Looks At Labor

Clair M. Cook

Santa Claus Comes to U. S. Steel

Santa Claus came the other day, not only down the chimneys of America but down the belching stacks of United States Steel blast furnaces. But he was a very aristocratic Santa Claus; his only stop was in the plush offices of President Fairless and his board, not at the strip mills or coking ovens or rolls. When he spoke, it was in the voice of President Benjamin Fairless, whose lack of a beard did not hide his benevolence. The fat pack set down before the corporation was a gift of an average $4-a-ton increase in finished steel prices.

Such action, to speak flatly, is not only inexcusable greed, it is one of the most barefaced unethical grabs of all those made by big business in recent times. Let me cite chapter and verse.

(1) Mr. Fairless blames generously "the substantially higher costs to result when our new insurance and pension programs become effective." Actually, that will be March 1st for the latter, a month earlier for the former. *But the price rise is immediate.* It is as if the A&P (to be quickly followed by other big chains) should say: "We expect coffee will cost us more" — they don't say now how much more — "in March, so we will begin charging $1 a pound tomorrow." Current production at 94 per cent of capacity should bring the corporation an added two and a quarter million dollars every week.

(2) U.S. Steel's profits are greater in 1949 than ever, about 50 per cent over last year — $133,233,000 net *after taxes* for the first nine months.

(3) At the time of the fact-finding recommendations, steel was operating about 80 per cent of its capacity; even then, the board recommended absorbing the 10-cent-an-hour cost without a price rise.

(4) Increased cost of coke and transportation were also blamed. But Mr. Fairless does not mention that scrap steel, a heavier factor than either, costs considerably less, has been on the downgrade for the past six weeks.

(5) In 1947, U. S. Steel produced 28,570,000 tons of ingots and castings; at $4 per ton more this would be another $114,280,000 income. The same year there were 286,000 employees; a new labor cost of $200 per man then would have absorbed only about half the new income. Where will the rest go?

(6) With new postwar plants, efficiency is vastly increasing. 1949 second-quarter net for the industry was 35 per cent over the same quarter in 1948 — on only one per cent greater volume. It is this which led the presidential board to say:

(7) "With increased efficiency and lowered costs resulting from plant modernization . . . there should be continued and higher profits. If these profits do not result in benefit to the consumer in the form of lower prices, there would be justification for the union to renew its demand for increased wages."

But in spite of all these realities, steel's economic theory of "divine right of kings" provides not only stubborn resistance to worker and government demands but issues in an economic fiat affecting the pocket-book of every one of us, the willy-nilly subjects of modern steel's kingdom. There should certainly be a thorough and hard-hitting investigation.

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OUT OF THEE, BETHLEHEM

John Rex Shepler

A holy light in Bethlehem
  Shines from the manger stall,
A holy sight in Bethlehem
  Awakes the love of all.
For Christ the Lord is born tonight,
And glory in the sky beams bright.

A holy joy in Bethlehem
  Pervades a mother's face;
A holy boy in Bethlehem
  Will lift the human race.
For God's best gift has come to earth,
As angels sing the wondrous birth.

A holy awe in Bethlehem
  Directs the shepherds' way;
A holy law in Bethlehem
  Asserts its mystic sway.
For God in man is here made known,
As earth's best hope comes to its own.

A holy child in Bethlehem
  Becomes our Saviour true,
His spirit mild in Bethlehem
  Endures life's deepest rue.
We give our hearts to His employ,
And know unending Christmas joy.

The Homemaker's Corner

Mrs. Harry A. Burnham

Through the Next Year

A letter from a girl who had returned to college after Christmas holidays of last year said in part: "I had a grand time. It was wonderful to see all my friends again. The skating, skiing and dancing were fun. But what I'll always remember is the last evening at home when we really got down to cases and talked together, just our own selves. We talked about life and living, about love and loving, about happiness and sorrow, about God and our beliefs and questionings.

"Mother and I sat on the couch near the open fire, the lights were dim, brother sat on the floor with his head on mother's lap. Father leaned back comfortably in his easy chair and added his experience and steadfast faith to all that we said. Oh, it was so *good*. It will carry me through campus confusions and I really believe through examinations as well."

That is a treasured letter in one home. There are probably thousands of such letters. There ought to be more than there are.

Someone who has read the last three or four articles in this column said to me: "What a pity that we cannot have time for quiet simple hours together today."

It is true that, as we near the close of the first half of the twentieth century there is more confusion and more attractions to take us out of our homes, but I am sure that, if we really wish to be a little more quiet and to have our families together at home more evenings, it can be arranged by a little subtle planning. The holiday season is a good time to try the experiment of steering the family into the living-room after dinner, turning off the radio, dimming the lights (just a light in the hall is plenty) and with the astuteness which mother and father have learned, begin to talk about something which is certain to interest the whole family. It may even be a controversial subject, just to start with. Then the conversation may take its way into lanes which will steady our thoughts and carry us quietly through whatever 1950 may have in store for us.

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WORCESTER, MASSACHUSETTS

This Year In Religion

(Continued from Page 3)

include: The life sentence of Cardinal Mindszenty (charged with spying, illegal currency operations and plotting to restore the Hapsburgs) and the imprisonment of the Lutheran Bishop Ordass in Hungary; the jailing of one-third of the Protestant pastors in Bulgaria and long prison terms for many for "treasonable communication with Western foreigners" and with the World Council of Churches; the suppression in Romania of the Uniat Church, second in size to the State-connected Orthodox Church, with terror tactics both before and after the decree of Dec. 4, 1948, and with a strict system of government control for all churches; the new October "directive" of the Czechoslovak Communist government designed to "domesticate" the churches by giving them state support in return for their acceptance of a degree of control by the government.

In Romania, all church property is now owned by the state and "loaned" to the churches, on condition of good behavior. In Czechoslovakia, the Communist government has set up its own "Catholic Action" and requires that all theological students take (and pass), courses in Marxist social doctrines. In Poland, the Roman Catholic Church got confirmation of title to its property and Catholic religious teaching in the schools on condition of recognizing the Communist government.

Most European churches, Catholic, Orthodox and Protestant (except a few independents), cling to the idea of state support but resent state control. Under governments fundamentally hostile to religion, conflict is inevitable. Protestantism in Spain is still given very little liberty by the government, and that little is resented by the hierarchy and by a great part of the populace.

The discovery of what many believe to be the tomb of St. Peter beneath the crypt of St. Peter's in Rome created great interest in the Catholic world and provided an additional impulse for the throngs of pilgrims who are expected to visit Rome in 1950 for the Holy Year.

Conspicuous among expressions of religious attitudes on the social order was the Vatican's general excommunication of Communists. It was later explained, by *Osservatore Romano,* the Vatican newspaper, that this sweeping application of the well known Catholic condemnation of Communism was not intended to impose excommunication upon all who vote Communist or "support Communism in social and political discussions" unless they also adhere to "the materialistic and anti-Christian doctrine of Communism."

At Cleveland, in March, a National Study Conference of the Churches on World Order met at the call of the department of international justice and good will of the Federal Council of Churches. No such clear problem or program was presented as that of the Atlantic Charter, discussed at a similar conference at Delaware, Ohio, in 19[illegible] or the United Nations Charter, at Cleveland in 1945. But the executive committee of the Federal Council adopted, March 15th, a Declaration on Religious Freedom which cited infringements of liberty in Communist Hungary and Romania and in fascist Spain and Argentina.

The churches have a legitimate interest in civil as well as religious liberty, since the latter is held only precariously if the former is not assured. Support for the President's civil rights program, in principle at least, has probably been stronger among Christians and Jews than among the non-religious.

Sporadic outbursts of Ku Klux Klan activity have brought strong condemnation from many religious, and some civic organizations throughout the South. Methodists and Baptists were especially outspoken. There were such denunciations of Klan tactics in Georgia, Mississippi, Tennessee, Florida, Alabama, and North and South Carolina.

Laymen's organizations in several denominations have assumed new importance. This is illustrated by the activity of the Roman Catholic Knights of Columbus, by the formation of a new National Council of Presbyterian Men, and by the Laymen's League of Disciples of Christ, which held a national assembly at Cane Ridge, Ky., in August, with more than 2,000 men present.

Interest in public education centered in three topics: first the possibility of "released time" for the religious instruction of public school pupils by some system that will not conflict with the Supreme Court decision in the McCollum case; second, federal aid for primary and secondary education, which is generally favored by religious opinion; third, the question as to whether such federal aid should be extended to parochial schools as well as to public schools. This last has been the occasion for a definite increase of Catholic-Protestant tensions and for more frank discussion of the issues between the two groups in relation to public affairs than the country had seen since 192[illegible]

Among Protestants, much attention has been given to union and co-operation movements. In August, the World Council of Churches' central committee and its Commission on Faith and Order met in England. The former (almost simultaneously with the Vatican's excommunication of Communists) adopted a Declaration of the Rights of Man, warning against all forms of totalitarianism. The latter announced a World Conference on Faith and Order to meet at Lund, Sweden

1952, to prepare materials to be submitted a meeting of the Assembly of the World uncil of Churches in 1953.

Delegates from the 29 American denom- tions which are members of the World uncil met at Evanston, Ill., in March and med a permanent organization which di- ted its attention, first, to raising funds for support of the World Council and, sec- d, to the preparation of a study program cerning evangelism in urban and indus- l societies.

All major Protestant interdenominational ganizations except the Foreign Missions nference have voted to associate themselves the National Council of Churches of rist. Its complete organization is im- nent.

The Congregational Christian churches d the Evangelical and Reformed Church e completed all the preliminaries for their rger as the "United Church of Christ," h about 2,000,000 members. The United esbyterian Church and the Reformed urch in America (together, 382,000 mem- s) have voted to unite. This action, which t little opposition in their national assem- es, is yet to be ratified by the presbyteries l classes.

Northern Baptists and Disciples of Christ pursuing a cautious program of mutual quaintance which is not expected to pro- e definite union proposals before 1954. rthern and Southern Baptists seem to be ving toward competition in each other's ds, rather than co-operation. Southern otists are pushing north, and the Northern otist Convention is considering a change name to "American Baptist Convention" escape the implication of geographical its. Presbyterians U.S., and U.S.A., ap r to be growing, rather than working the direction of union, but without haste. therans in the United States are stirred a movement to federate and perhaps event- ly merge their many bodies.

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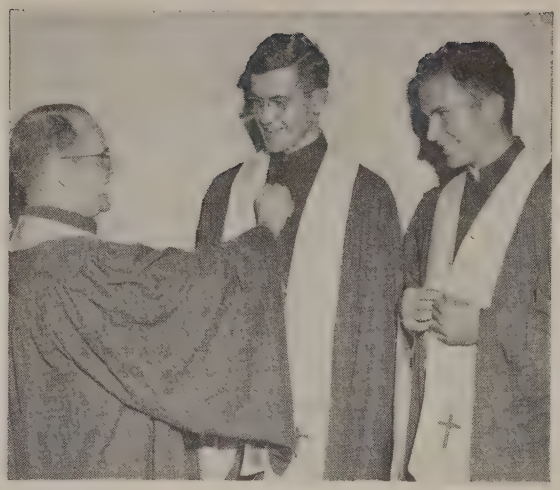
The Seminary Singers



The Seminary Singers of the Boston University School of Theology are preparing for another in their long series of tours through the southeastern part of the United States.

This famous singing group recently purchased a new set of robes to replace their former cassocks and surplices. The new robes are a one-piece gown in the university's scarlet, with white satin stoles.

Pictured here Neal D. Bachman, of Bainbridge, Pennsylvania, the president of the Seminary Singers, adjusts the gown of accompanist David A. Giles of Athens, Tennessee, while Paul R. Woudenberg of Burbank, California, looks on approvingly.

Members of the singers represent sixteen states, including every section of the United States.

On January 6, 1950, the Seminary Singers will leave for a mid-year tour, singing in concerts from Massachusetts to Florida. The group, composed of men who are preparing for the Christian ministry, offers a striking and inspiring presentation of the finest in church music.

Upon their return from the South, they will present a series of concerts in the Boston Area.

The Seminary Singers are under the direction of Professor James R. Houghton, well known in New England and throughout Methodism for his musical leadership.

ne New Look

ontinued from Page 5)

n. Even when the poor fellow tries to a balcony on the back end of his house he can get a little air, everybody jumps him for that. But this friend of the sident says that he is a peaceful man, t he is absolutely imperturbable, that there no sense of anxiety or worry in him. ere is quietness written on his face. This nd says that the reason for this is that . Truman was honest in telling the coun- that he recognized his limitations as a at man. He always proceeded on the llosophy that he could do no better than best and having done his best that is all could do. If the people like it well and d, if the people do not like it they can him out. That of course may happen, , I must say that one has a good deal of admiration for a personality in such a situation, who can have peacefulness on his face and in his heart.

Well maybe before you leave home you had better go into your room and take down the good old Book, there is none better, and sit down and read it a while until Jesus Christ comes and lays His calm cool hand on your mind and says — "Peace, be still."

You might even sit in front of a mirror and look at your face for a while. Did you ever stop to think that it requires sixty-four muscles to frown and sixteen muscles to smile? No wonder you are tired, overworking your face in that manner. Get peacefulness on your face. I think while this may sound foolish it is extraordinarily valuable.

Finally, the experience of Christ gives a man a look of radiant happiness. I had an old college professor who taught the Bible. He was one of the greatest teachers I ever knew. Bible study was a required subject. His statements were always interesting. His Bible stories were remembered by his Bible students for the rest of their lives. I heard him say one time that "God runs a beauty parlor." He said he had girls in his college classes who were as beautiful as a girl could be and some who were not so beautiful. "But," he said, "I watched what the years did to the beautiful ones and the plain ones. They graduate and go away and are gone for twenty-five years, then they come back and some that were beautiful may have faded. and some that were plain have become very beautiful. I have always observed that those who have lost their beauty have gotten out of touch with Jesus Christ, while those who have blossomed into beauty got closer to Jesus Christ."

If any man be in Christ he becomes a new creature, old things pass away, the old haunting look, the old mean look, the defeated look passes away and in its stead comes the look of calmness, the look of peace and the radiant happiness on the face that reveals a strange new radiance in the soul. It is very wonderful what can happen to a human being when he gives his heart to Jesus Christ.

—This is a recorded transcription of a sermon delivered extemporaneously.

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PERSONS

The following is the list of guest preachers scheduled to speak at The Morgan Memorial broadcast over Boston Station WVOM (1600) for the first half of January.

Jan. 2 — Dr. Wesley G. Huber, exec. sec'y, Evan. Ass'n of New England.
Jan. 3 — Dr. D. L. Campbell, Advent Christian Church, Somerville.
Jan. 4 — Miss Lillian Girard, supervisor of case work and records.
Jan. 5 — Dr. Eugene Gilmore, Congregational Church, Hyde Park.
Jan. 6 — Dr. Frank E. Smith, exec. sec'y, New England Unitarian Council.
Jan. 9 — The Rev. Ronald W. Ober, First Methodist Church, Arlington Heights.
Jan. 10 — The Rev. Edmund A. Miller, United Church, Norwood.
Jan. 11 — The Rev. John E. Barclay, Church of All Nations at Morgan Memorial.
Jan. 12 — The Rev. William Wright, First Parish Federated Church, So. Berwick, Maine.
Jan. 13 — The Rev. G. Earle Daniels, St. James Episcopal Church, Cambridge.

Miss Caroline A. Boultenhouse, 84, retired deaconess of the New England Conference, passed away on Dec. 18th. Funeral services were held on Dec. 20th at the Cole Funeral Home in Dorchester, Mass., under the direction of the Rev. Dr. Raymond A. Withey, her pastor, and the Revs. Robert M. Pierce and Alliston B. Gifford.

Mrs. Albert Hallen, widow of the late Rev. Dr. Albert Hallen, member of the New England Conference, died on Dec. 11th at the Bethel Methodist Home for the Aged at Ossining, New York. The Rev. John A. Nyden, superintendent of the home, conducted the funeral service and burial was in the Kensico, N. Y. Cemetery.

The Rev. Dr. and Mrs. Wm. A. Haggerty of Washington, D.C., have recently returned from a trip to California. Dr. Haggerty is a retired member of the Baltimore Conference.

The Rev. Jack R. McMichael, executive secretary of the Methodist Federation for Social Action, will visit Boston University School of Theology on Feb. 15th and will speak in the chapel at 10:30 a.m.

The Rev. Dr. Russell J. Humbert, minister of Trinity Methodist Church in Youngstown, Ohio, returned to his pulpit on Dec. 4th after an extended illness which had kept him from his duties since mid-October.

The Rev. Dr. Arthur Bonner, retired member of the California Conference, celebrated his 80th birthday recently. Spending the winter with his son, the Rev. Wm. A. Bonner of Modesto, Calif., Dr. Bonner was honored at an Open House on Nov. 29th. He writes that "the occasion was a very pleasant one."

A typographical error in the December 14th issue of ZIONS HERALD caused a misunderstanding on the names of the ministers assisting at the funeral service for the late Edwin B. Young of Rochester, N.H. The Rev. Ray H. Cowen was assisted at the service by the Revs. Frank P. Fletcher, G. Bennett Van Buskirk, and Earle B. Luscombe.

Dr. Diffendorfer Honored

A highlight of the annual meeting of the Board of Missions and Church Extension, at Buck Hill Falls, Pa., was the formal recognition of the retirement of Dr. Ralph E. Diffendorfer as executive secretary of the Division of Foreign Missions after twenty-five years of service.

Bishop G. Bromley Oxnam, president of the Foreign Division, was in the chair. He presented to Dr. Diffendorfer a volume of several hundred letters that had been written by the retiring secretary's friends and associates through the years and in many fields of missionary endeavor. On behalf of the Board, Mrs. Oxnam presented flowers to Mrs. Diffendorfer. Mr. Charles Adams, vice-president of the Division, presented to Dr. Diffendorfer a check which had been contributed by his friends.

At the invitation of Bishop Oxnam, Dr. Diffendorfer spoke on his early years and experiences in his home town of Hayesville, Ohio, at Ohio Wesleyan University and Drew Theological Seminary, and in early days in the missionary and educational offices of The Methodist Church.

Rabbi Dudley Weinberg of Brookline, Mass., has been appointed national chaplain of Amvets, it was announced at the veterans' organization headquarters in Washington, D.C. He is the first Jewish clergyman named to that post, and succeeds the Rev. Francis Wallace of La Crosse, Wis., a Roman Catholic priest.

The Inter-Faith Conference held a thr day seminar on the campus of National Co lege for Christian Workers, Kansas City, Mo during Thanksgiving vacation. The delegat heard doctrines of two faiths outlined by Protestant minister and a rabbi. The spea ers were Dr. Wm. E. Phifer, Jr., pastor the Central Presbyterian Church in Kans City, and Rabbi Nathan Hershfield, assista rabbi of the Congregation B'nai Jehudah.

An interesting new course to be taught the University Civic Campus in Denve Colo., during the winter quarter is "Religio and Personality" — a series of lectures show ing how religion may promote a wholeson personality and help prevent personal ma adjustments. Instructor for the course is A. Perrigo, co-ordinator of religious activiti at the Denver University.

The January meeting of the Deaconess A Society of New England, Inc., will be hel on Jan. 3rd at 2. p.m., in the parlor of Co ley Methodist Church, Boston. The devotion al service will be led by the Rev. Edson Waterhouse, pastor of St. John's Methodi Church in Waltham, Mass. Hostesses at th coffee hour from 12:30 to 1:30, will be Mr Waterhouse and Mrs. Ralph H. Hutchin president of the W.S.C.S.

Boston's Medical Mission Dispensary, project of the Woman's Division of Christia Service of The Methodist Church, he'd a de lightful Christmas party on Friday, Dec. 23r for the children of its North-End neighbor hood. Gifts were supplied by various W.S.C.S groups in New England, and 150 toys wer donated from the "Toys for Tots" campaig conducted by the U. S. Marines. Santa ap peared in full glory, ice cream and cookie were served to the children, a Christma movie was shown, and a carol-sing was con ducted. The superintendent of the Medica Mission Dispensary is Mr. Allan J. Blackhal

Dr. L. Harold DeWolf, professor of the ology at Boston University School of The ology is a patient at Massachusetts Memoria Hospital, Boston, following an operation per formed on Monday, Dec. 19th. Dr. DeWolf condition has been reported to be excellent

Professor Charles M. McConnell, of Newtonville, Mass., made his annual tree-hunt tw weeks ago and returned from New Hamp shire with 15 beautiful Christmas trees which he generously distributed to his friends in the Boston Area. Dr. McConnell report added efficiency this year because of his re cent purchase of a trailer.

Bishop James C. Baker, resident in the Los Angeles Area of The Methodist Church spent a busy two days in Boston recently when he

de his annual "search for preachers" at ston University School of Theology, and nded the annual ZIONS HERALD dinner.

Dr. and Mrs. William P. King of 1612 den Avenue, Nashville, Tennessee, will ebrate their Golden Wedding anniversary January 17th. Dr. King is the former tor of *The Christian Advocate,* official an of The Methodist Episcopal Church, th. A noted lecturer and preacher, Dr. ng is beloved for his ready wit and sparkg humor.

Accepting the invitation of Dr. Halford E. ccock, professor of homiletics, Yale Unisity Divinity School, Dr. J. Richard Spann, ector of the Commission on Ministerial aining, The Methodist Church, recently nt a day visiting with students preparing the Methodist ministry at Yale. Dr. Spann ke to the 98 future Methodist preachers their future in The Methodist Church, l lunch with Methodist faculty members l students, and spent several hours in conences with individual students. Of these ministerial students 21 are doing graduate rk while 77 are working toward their B.D. grees.

assius C. Whidden

The oldest retired member of the Maine nference, the Rev. Cassius C. Whidden was ied on Nov. 28th at Presque Isle, Me. Mr. hidden has been a minister of The Methst Church for 62 years. After graduating n Boston University School of Theology, Whidden served Methodist churches in xander, Easton, Dover, Orono, York, lgton, Portland, Calais, S. Robinston, wnsville, North Waldoboro, all in Maine, Berlin, N.H. Mr. Whidden is survived his widow, a son Malcolm, and a daughter, . Frances Haskins of Wakefield, Mass.

The funeral service was held at Bath, Me., was conducted by the superintendent of Augusta District, the Rev. Chauncy D. ntworth, assisted by the Rev. Lawrence Porter and the Rev. M. A. Gordon.

aine Missionary Program

or a three week period in October the rd of Missions of the Maine Annual Connce sponsored a series of missionary intes in twenty-five churches of the connce.

he Rev. J. Harry Haines, missionary to stern China, was the speaker at these tings in which several churches were repnted and participated in the program ions were held afternoon and evening Mr. Haines conducting a discussion per in the afternoon and speaking of the k of missions at the evening services. At of the evening meetings the sound film, ntline of Democracy" was shown. This deals with the work of The Christian eges in China. Financial support of these colleges is a part of the Advance program in the Maine Conference.

One service of special interest was held when Mr. Haines addressed the Augusta District Youth Rally at which about 150 young people were in attendance. At the conclusion of his address, Mr. Haines issued an invitation to these young people to give their lives in full-time Christian service. From this group of 150, 36 young people dedicated their lives for full-time Christian Service. This was especially significant in view of the fact that practically all of these young people were of college or senior high school age.

Bishop Corson Fraternal Messenger

Bishop Fred Pierce Corson of Philadelphia, by vote of the Council of Bishops, has been accredited as the fraternal delegate of The Methodist Church to the coming General Conference of The Methodist Church of Brazil. The session will be in the city of Porto Alegre and begins Feb. 12th.

Methodism in Brazil is an independent denomination organized in 1930 when three annual conferences of the former Methodist Episcopal Church, South, were formally declared to constitute the new church. While bound to the mother church by ties of affection and history and by constitutional provisions, it has complete legislative and administrative autonomy.

There are more than 30,000 Methodists in Brazil and about 250 churches. The church is administered by three bishops for four year terms.

Bishop Corson will sail on Dec. 31st from New York on the S.S. Santa Isabel, and his trip will include a visitation of Methodist work in other South American countries.

Watch Night

Following a tradition set by its founder, the Rev. John Wesley, the Methodists of New England will observe their annual "Watch Night Services" on New Year's Eve in most of the 773 Methodist Churches of New England.

In order that shut-ins as well as individual congregations may hear the New Year's sermon by Bishop John Wesley Lord, resident in the Boston Area, the Yankee Network will carry Bishop Lord's message from 8:30 p. m. to 9 p. m. on Sunday Jan. 1. Call your local Yankee Network Stations to see if they are using the broadcast.

Bishop Lord will deliver his message from a colorful candlelight service to be held at St. James Methodist Church in Stoneham, Mass., where elaborate plans have been completed for a three-hour program beginning at 9 p. m. and lasting until 1 minute past midnight. The program will begin with a social hour and a reception for Bishop and Mrs. Lord; at 10:15 p. m. Lawrence Burt, the parish organist, will present an organ recital

EVENTS

and at 10:30 Donald Sullivan will conduct an old-fashioned song service. At 10:45 a procession of the choir and clergy will formally open the Watch Night Service and Bishop Lord will deliver his sermon entitled "The Man Of The Mid-Century."

Following the bishop's sermon, candles placed throughout the church will be lighted from a tall master candle previously lighted by Bishop Lord: during the candle-lighting the people will be in silent meditation making their New Year's resolutions. At midnight with the entire church bathed in candlelight the entire congregation will stand while the St. James choir, under the direction of Mrs. Arthur J. Mansfield, will sing Handel's famed "Hallelujah Chorus."

Two candelabra to be lighted in the chancel are in memory of Robert Taylor, who lost his life in World War II while a member of St. James Church.

The entire Watch Night Service has been arranged by a committee of laymen headed by Mr. Oliver Rutherford. Other committee members are Mr. Leslie Heath, Mr. and Mrs. Willard Ames, Mr. and Mrs. Arthur J. Mansfield, Mrs. Charles Kenney, Mrs. John Lang, Mrs. Ralph Anderson, Mrs. Walter W. Johnson, Mr. Charles F. Munger, Mrs. Ronald Fullerton, Mrs. Julia W. Junkins, and Mrs. Lyle Trenholm, all of Stoneham. The pastor of the church, the Rev. Dr. Ambler Garnett will preside throughout the evening.

Drew Seminary For Young Women

The Rev. Dr. John M. Pearson of New York has been elected president of Drew Seminary for Young Women at Carmel, N.Y., it was announced here today by the Rev. Dr. Ralph M. Houston, president of the board of trustees. Dr. Pearson, who succeeds the Rev. Philip S. Watters, will take office Jan. 1, 1950. At the same time Mr. Watters, whose appointment has been announced by Bishop G. Bromley Oxnam, will become minister of Washington Square Methodist Church, in New York, a pastorate once held by his late father.

Dr. Pearson, who will head this century-old institution, has since 1945 been director of the Pension Fund of the New York Conference, with headquarters in Christ Church, Park Avenue and 60th Street.

Previously he was for six years superintendent of the New York district of the New York Conference, involving the supervision of 65 metropolitan and suburban churches.

The new president was graduated from Dickinson College and Drew Theological Seminary. In 1940 he received the honorary doctorate in divinity from Dickinson.

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Protestantism In France

Dr. A. L. Warnshuis

France has ceased to be one of the Great Powers, but it certainly is one of the corner-pillars of the coming European federation. The standards of living in Western Europe will be determined very largely by the measure of France's recovery from the devastations of war. Unfortunately a great cause of France's weakness has been that the middle-class citizen feels too little responsibility for the welfare of the whole community. That is the price that is still being paid for centuries of despotism and intolerance. It is a disturbing fact that the majority of the French people are irreligious. Political instability and irreligion are not unrelated. Out of a population of about 40,000,000, less than 10,000,000 have even the slightest connection with any Christian church. These figures are confirmed in official Roman Catholic publications, and even for the Roman Catholic Church France has become a mission field.

It is hardly likely that France will ever again become a Roman Catholic land. The average middle-class Frenchman speaks only with sore contempt of the church that is considered to have had a large share of responsibility for the unfortunate course of events in the sixteenth, seventeenth and eighteenth centuries. His distrust of everything that is related to the Roman Catholic Church is evidenced by the abandoned parishes and the churches that are falling into ruins. For us, as Protestants, this is not a cause for rejoicing, for this attitude of the people is not one that readily accepts the gospel, and anti-clericalism is not a trustworthy partner in evangelization. .

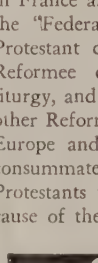
French Protestants greeted with joy the revolution of 1789 because in it was included the possibility of normal church life. The law for the separation of church and state in 1905 was also thankfully accepted, but with an increasingly critical reserve as opposition to all churches is recognized.

The French Protestant churches are mostly middle-class churches with a strong element of intelligentsia. This is explained by history. Persecutions always affect the middle classes least of all. Officially the Protestant churches number about a million members, but in reality their effective membership does not exceed 400,000, located principally in Paris, the Midi, and the Elsace. There are three theological seminaries with a surprisingly large number of students, which is admirable in view of the low scale of salaries given to ministers and the relatively small number of ordinations. Of the internal life of the churches one can speak with encouragement for there has been an awakening that is stressing the up-building of the local congregation. The laity are asking with emphasis for a larger part in the spiritual leadership of the congregations. The so-called "Associations Professionelles" is gathering groups of people in the different vocations to consider their special church responsibilities.

There are Lutheran and Baptist churches in France and all the churches are united in the "Federation Protestante." The original Protestant church in France is the "Eglise Reformee de France." In history faith, liturgy, and order, it is in harmony with the other Reformed and Presbyterian churches in Europe and America. In 1938 union was consummated with the group of orthodox Protestants who in the previous century because of the prevalent liberalism had united in the "Eglise Reformee Evangelique France." Only a small number of congre tions still maintain their separateness.

The influence that the comparatively sm number of Protestants have upon the wh life of the country is amazingly great. Th have been leaders in the successful moveme against legalized prostitution, alcoholism, a prison reform. One can confidently say t Protestantism plays a real role in natio life. The big question is in what way th churches, composed largely of a spirit elite, can reach the masses with the mess of the gospel.

How can the American churches give sistance to these French Protestants? T answer is through Church World Servi Our churches owe much to these Fren churches; Calvin was a Frenchman, and c confessions of faith are to some extent French origin. The testimony of the H guenots can never be forgotten, and th descendants today are a strong element many churches. We must certainly ackno edge our partnership with the French Pr estant churches today, and share generou in men and money in the evangelization France.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Protestant Women

Protestant church women of 10 Back B parishes, representing six denominations, w hold the first of a series of special meetin on Wednesday, Jan. 4th at 2:30 o'clock Emmanuel Church, 15 Newbury St., Bost Massachusetts.

The speaker will be Mr. Paul Rusch, w went to Japan on business in 1926, becam interested in the work of the missionar and became an instructor in business metho in St. Paul's University, near Tokyo. He h been one of the chief organizers there the Brotherhood of St. Andrew and will turn to Japan in the spring as executive vi president of the Brotherhood. During t past four years he has been on Gen. Ma Arthur's staff, as lieutenant colonel, on st intelligence work.

Churches sponsoring the event inclu *Baptist,* First Baptist; *Congregational,* t Mt. Vernon and the Old South; *Episcop* Church of the Advent, Emmanuel, Trini *Methodist,* Copley; *Presbyterian,* Church the Covenant; *Unitarian,* Arlington Stre Church and First Church.

The committee comprises Mrs. Theode G. Holcombe of Beacon St., and Mrs. Arth W. Neill of Mt. Vernon St. Mrs. Holcom is president of the Church Service Leag of the Women's Division, Trinity Church.

The Brotherhood of St. Andrew in Japa among other activities, is developing a rur Christian community patterned on a Ne England village, with church, health cent experimental farm and community center. is hoped it will spread the seeds of demo racy and freedom through an area of for villages with 40,000 population.

ethodist Choir In Newsreel

'he Christmas issue of Paramount News, ch was shown in theatres across the na- during the holidays, included a carol ie of a Methodist choir.

'he action showed the chorus of First hodist Church of New Rochelle, a New k City suburb, in procession as they ap- ached their beautiful, low-lying, English sanctuary, singing "O Holy Night" and me All Ye Faithful."

A Wide Circuit

W. Reid

ce in the New Year

et each of us individually — and as or- ized groups — take a solemn vow to k peace, to talk peace, and to work for ce in this New Year. Certainly we will er achieve peace by focusing our atten- s on the fears and the differences that exist more in our minds than in reality, y giving our major strength toward "per- ing" the instruments of war and death. for is this "working for peace" an intan- e undertaking. We came to our present ld dilemma through processes of thought, alk, of deeds: we can overcome them only the same processes. Men make war or ce: we can help mold the thoughts, and ds, and acts of the men who have final sions to make. We can be vocative and vocative in the right place at the right e. . . .

hat Scotch scientist and Nobel peace win- Lord Boyd, said recently: "If the sixty ernments which adhere to the specialized ncies of the United Nations, and have them a great deal of co-operative lip ice, would agree to devote to them one of their currency for every hundred they devoting to preparation for war, and w them freedom of action, I venture to dict that within a few years the political es which divide nations would become ningless and the obstacles to peace disap- r." We can each write our legislators ing that our government support these ncies of peace.

'he Federal Council of the Churches of ist in America recently felt encouraged by ain negotiations in Soviet-Western con- s "without compromise of basic convic s," and pointed to this as "a promising d to a peaceful settlement." But, the coun- warned, such negotiations "will require tinuing patience and understanding, while the same time we put forth the utmost effort to establish at home and abroad the conditions which make for a good life for all men." But leaders of government will not carry on negotiations nor help establish better world conditions unless the public opinion of the nation demands it. And the creation of this opinion, this atmosphere of peace expectancy and peace insistence, depends upon your thought, and word, and act — and upon mine.

The American Quakers, long adept at inspiring the spirit of peace, are concerned at "new evidences of the militarization of the American mind and of the world:" military bases, conscription, fear, huge military budgets, shrinking of freedom, hysteria. The way out, say the Quakers, is to "share the world's resources and organize the distribution of goods that all the world may be fed and clothed;" to work to establish world order; and "to direct the people's thinking toward the common good." They propose also a United Nations agreement to halt atomic bomb production races until scientific studies have established international controls.

"The achievement of peace in our time is a task in which statesmen and common citizens alike must co-operate in clear-seeing faith and resolute action," says Methodism's Commission on World Peace. "We make bold to assert that the Christian church, both through its Gospel and the acts and attitudes of its members, can make an indispensable contribution toward the fulfillment of this desire."

There are certain long-range foundations and some immediate concrete decisions to be made if peace is to be secured, says the commission — and every citizen can help prepare public opinion and legislative groups to accept and promote them. The long-range efforts suggested are in the realm of economic and social justice, relief of human need, international co-operation, and reduction of armaments. The "particular requirements of the present situation" include: aid to economic recovery in Europe; implementation of "Point Four" (aid to underdeveloped areas) in President Truman's program; U.S. ratification of the Covenant on Human Rights and of the Convention of Genocide; admission of additional D.P.'s to the United States; justice and aid in the world's "hot spots;" and a striving after understanding between the U.S. and Russia in the abatement of hysteria, in understanding of Communism, in economic co-operation, and in the preservation of civil liberties.

If in this New Year each of us will but plant one acorn of peace, we and our children will soon find ourselves sheltered from the storms of war by a forest of understanding, justice, goodwill and world co-operation.

* * * * *

"Ours is an inherited faith, but we shall lose it unless we prove it to be true in our own experience. Two thousand years separate the New Testament church from the church of the Twentieth Century, yet the Lord Christ is as eternal as the eternal God."

* * * *

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Unique Scholarship

A Negro girl from New York City's Harlem district is attending Green Mountain Junior College, Poultney, Vt., with the aid of a new scholarship set up to foster better understanding between races.

The girl is Miss Eleanore E. Beane, 18, now enrolled with the freshman class. Miss Beane is a graduate of Washington Irving High School, where she was twice elected president of her class and was a leader in the school's athletic activities.

At Green Mountain, she has already become a popular student and has addressed several campus groups on various phases of living in Harlem.

The scholarship, to be awarded annually to a Negro woman and to cover about half the student's college expenses, was established to memorialize the late Rev. A. Ritchie Low, famed Vermont pastor who founded the well-known "Vermont Plan." Mr. Low visited the Green Mountain campus only two months before his death in 1948 to explain his plan, which over the years has brought hundreds of Negro children to Vermont.

His address heightened student interest in problems of better race relations and, acting on this interest, Dr. Howard C. Ackley, president of the college, established the "A. Ritchie Low Scholarship" last spring.

New Windows

Five new art glass windows were dedicated in St. Paul's Methodist Church, Niagara Falls, New York, by Bishop W. Earl Ledden, Nov. 13th.

The group of windows includes a large St. Paul window featuring the Apostle Paul, Timothy, Silas and Barnabas as heroic figures; medallions include: At Feet of Gamaliel; Road to Damascus; Lydia, Seller of Purple; Paul Preaching; Writing to the Churches; Shipwrecked at Melita; On Trial; Mamertino Prison — two International windows, both featuring the American and Canadian Falls, the one with American Flag and American Eagle, the other with Canadian symbols and Maple Leaves.

The dedication service was written by the late Dr. William L. Stidger who dedicated the chancel window in 1948.

Economic Life Week

The annual observance of "Church and Economic Life Week" sponsored by the Federal Council of the Churches of Christ in America, is set for the week of Jan. 15th. Churches are urged to emphasize the responsibility of Christians in their economic relations and decisions in a message from the Federal Council's Department of Church and Economic Life headed by Dr. Arthur Flemming, president of Ohio Wesleyan University.

The department urges that special attention be given by churches and local councils of churches to study and discussion by delegates and other church people in preparation for the National Study Conference on the Church and Economic Life which will be held the following month in Detroit, Mich.

In its message the department declares the purpose of the week's observance is to enlist individuals as members of economic groups, as neighbors in communities and as citizens of the nation, in bringing economic policies and practices more in keeping with the purpose which God has revealed in Christ for economic life. It adds:

"God has a purpose for all of life. His will, which is to be 'done on earth as it is in heaven,' includes what men do as producers and consumers. This purpose calls for a response in understanding and practice by:

"Nations which make up the world's economic life.

"Communities, where economic activity takes place in shop and factory, in farm and store, in office and home.

"Economic groups — business and labor, investors and consumers, agriculture and professional — through whose co-operation economic life takes form and makes progress.

"Each Individual, who, in his capacity as a seller or buyer, as employer or employee, participates in and affects the character of economic relationships and activities."

In a prefatory statement, Charles P. Taft of Cincinnati, the department's study committee chairman and former president of the council, declares "Christianity is far more than just a pleasant Sunday escape from reality for all the life time between a baptism and a funeral."

Economic life, Mr. Taft points out, means the current ways of producing and distributing what is essential for loving.

"Unless the churches and the religion they profess furnish the standards of value by which that economic life is to be guided and judged, of what use is religion and those churches?"

Applying Christianity to weekdays "cannot be done by wish-thinking or by mere pronouncements," Mr. Taft maintains.

"It takes a stimulating and thoughtful process in the congregations themselves, which produces free and open-minded discussion of basic values and of what they mean when we as Christians try to act on them in the various 'pressure groups' of which we are a part.

"Church and Economic Life Week tries to bring this lesson home to the laymen and the ministers at the grass-roots level of church life."

The Department, of which the Rev. Cameron P. Hall is executive secretary, outlines what can be done in observance of the week by the family, the local church and the community, in a special folder. (Single copies three cents to cover postage. Free to church bodies in reasonable quantities upon payment of postage.)

Suggestions for observance include the following:

In the Family — Evaluate our attitudes towards those in economic groups or on income levels other than our own.

Discuss the goals, standards, and motives that we should apply in our choice of an occupation and in our present job.

Use meditations and prayers in connection with family worship that relate to the responsibility of Christians in economic life.

Become informed about an economic situation in the community which is working a hardship on people, such as housing, un- or under-employment, or discrimination, and plan to do something about it as a Christian family.

In the local Church — Study and appraisal by the official board of the economic practices of the church itself in respect to employment, investments, use of material resources, etc.

A service of worship with appropriate sermons on great Biblical themes such as Matthew 6:10, Matthew 6:24, Psalms 24:1, Matthew 6:11, Matthew 19:19, and Matthew 25:40.

A daily visit by the pastor with at least one layman to discuss the responsibilities and problems of Christians in the economic crisis of today.

A forum or symposium at a regular or special meeting of adult groups with speakers from agriculture, business, consumers, and labor.

A book review together with an exhibit relevant books and pamphlets.

In the Community — A one-day instit or weekend conference under the spons ship of the Council of Churches attended church leaders, particularly laymen, to d cuss issues related to economic well-bei and co-operation.

Encouragement and assistance through l men, who themselves are members of th groups, in planning programs on the co tribution of religion to economic life in s vice clubs, civic bodies, and economic orga izations.

Encouragement and assistance of lo broadcasting stations in providing spec radio programs and of newspapers for e torial and other features, in keeping wi the theme of *Church and Economic L Week.*

Special conferences, preferably in co-ope tion with other religious and civic grou related to some community need, such housing or job lay-offs.

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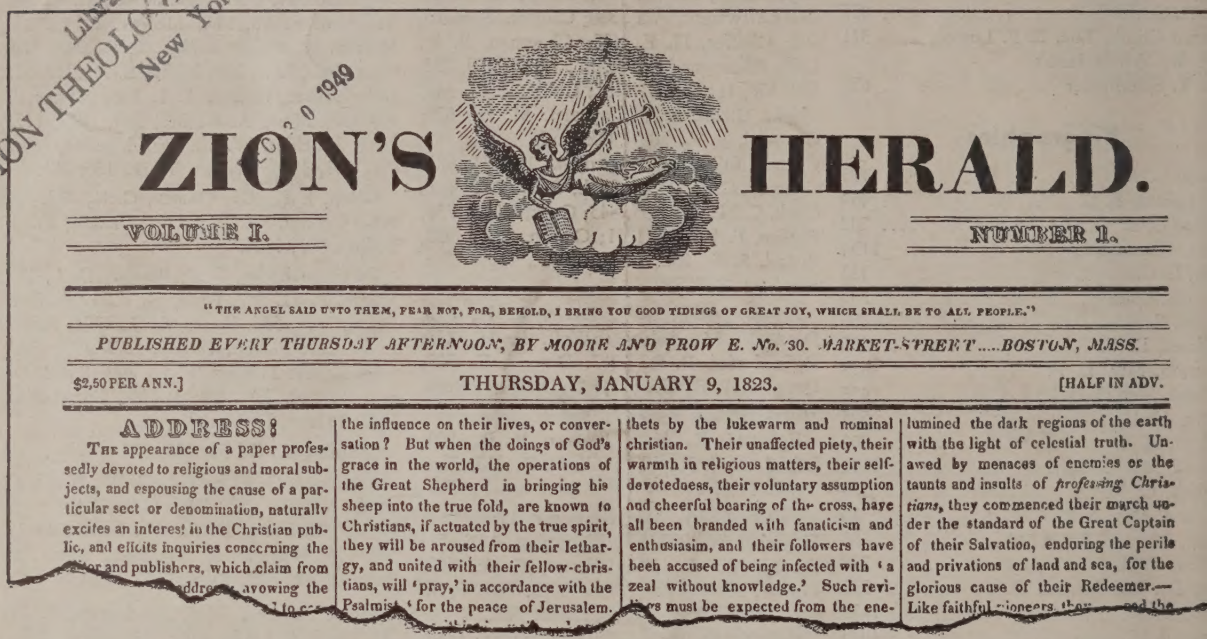

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